THE PACIFIC

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Reading Room

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LIFE'S LESSONS.

A child came close to his teacher's side,
His book tight clasped in his little hand.
"Teacher," he said, with wistful eyes,
"We're coming to words that I don't understand;
I've turned the pages over and over,
And the words are so big, and they're all so new,
When we come to the lesson where they are put,
Oh, teacher, I don't know what I'll do."

The teacher smiled at the troubled face,
And tenderly stroked the curly head.
"Before we reach them I think you will learn
The way to read them," she gently said;
But if you shouldn't I'll help you then.
And don't you think that the wisest plan
Is to learn the lesson that comes to-day,
And learn it the very best you can?"

And it seems to me it is so with us;
We look at the days that are still ahead—
The days that perchance may never be ours —
With a pitiful longing and nameless dread.
But surely the Teacher who gives the task
Will lovingly watch as we try to read
With faltering tongue and tear-dimmed eyes,
And will help his children in time of need.

—Charlotte L. Seaver.

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W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley

OPINIONS AS TO THE CHIEF VALUE OF A COLLEGE EDUCATION.

For ten years Mr. Clayton Sedgwick Cooper has been making a study of American colleges. Not long ago he asked one hundred recent graduates of colleges what they regarded as the chief values derived from their college courses, and the effect of college training upon their life work. Twenty-one answered, "broader views of life;" eighteen said, "friendships formed;" seven, "training or ability to think;" eleven, "general education as foundation for life-work;" thirty-six answered, "influence of professors;" seven, "technical training." To the question, "Did your college training decide your life-work?" thirty-two graduates answered, "decision before going to college;" thirty-eight, "decision during college;" two, "decision after graduation," and twenty-eight, "not yet fully decided."

Mr. Cooper gives certain striking answers as follows: "A Johns Hopkins man attributes to his university 'a desire for, search after, and acceptance of the truth regardless of the consequences.' A recent alumnus of Boston University says: I learned to have a far broader view of what teaching (my profession) really is. When I entered college I regarded it as a process of instilling a knowledge of facts in a young person's mind; when I was graduated I knew that this was a very small part, merely a means to the great end—the development of personality.' A graduate of the University of Georgia says that his college course meant to him 'a self-unfoldment, a diversity of interests in life, a growth of ideals, of purposes, and of judgment; strong convictions and friendships.' A student from the School of Mines in Colorado considers the chief value of his college training was the giving him 'a vision of a life-work instead of a job;' a graduate of the University of Louisiana writes that the chief value to him was 'a realization that I was worth as much as the average man;' while an alumnus of Vanderbilt University said that his course gave him 'the feeling of equality and opportunity to do things and be something along with other men. It has meant, perhaps, a greater chance to do my best.' "

Commenting on the fact that many say that the chief value to them was in the broader view of life, Mr. Cooper says: "Long ago John Ruskin said that the greatest thing any human being can do in the world is to see something, and then go and tell what he has seen in a plain way. To make the undergraduate see something beyond the commonplace is still the purpose of education. This enlarged vision is often the salvation of the individual student. It furnishes the impulse of a new affection. It attaches him to some great, uncongenial task. It gives him a mission great enough and hard enough to keep his feet beneath him. It saves him by steadying him."

President Hibben of Princeton is quoted as stating that the graduates of that institution earn at first only six dollars a week as an average. This university president justifies this by saying: "It is our endeavor to create a high potential of mental possibility rather than actual attainment."

With reference to the inclination to consider efficiency as expressed mainly or only along social, economic, industrial, or mechanical lines, Mr. Cooper notes reactive tendencies from the utilitarian idea. "Already the salaries of college presidents and college teachers are increased, offering additional incentive for men of brains and scholarly achievement. Masters of industry who have been slaving for industrial and social progress are now becoming eager to push their accomplishments onward to mental and spiritual satisfactions. How otherwise can we explain such establishments as the Carnegie Foundation, the millions of Mr. Morgan for art, the vast sums contributed to religion and education in this and other lands? The ethical and social ideals of today are attaching thousands of our best youth to far-reaching endeavor. There is a new quest for that philosophy of life which, as Novalis stated it, could indeed bake no bread, but would give us God, freedom, and immortality. These are the signs of a new age of mental productivity—an age in which scholarship and learning will have a value for themselves; when people will appreciate that it is not merely the book one studies but how he studies it that counts; that if we can produce a man of scholarly, thoughtful ability we are sending into the world a person who will be proficient along any line in which he may engage."

It is Mr. Cooper's judgment that our educational institutions are at present neglecting a great opportunity for presenting different phases of life-work to undergraduates and emphasizing the relation of this life-work to the great branches of leadership and modern enterprise. As to this he writes:

"There are hundreds of students being graduated from our institutions today who have not decided what they are to do in after life. Even if we assume that these men are prepared in an all-round way for life, it must be realized that they are severely handicapped by the necessity of trying different lines of work for years after graduation before fixing upon their permanent vocation. They not only miss the tremendous advantage of enthusiasm and impulse of the young, but they are also in danger of drifting rather than of moving forward with positive and aggressive activity.

"I see no possibility of bringing undergraduates to a decision of their proper life-work without the assistance of a new office in our educational institutions. A man is needed who can treat with students with real human interest, as well as with teaching intelligence. He should not be the college pastor, who is looked upon as a professional religionist, and therefore shunned by many students who need him most, but one definitely and actively responsible

for the development of leadership. He should be a close student of college affairs, sympathetic with students, human, high-minded, natural, and keenly alive to humor and social interests. In some institutions this man might hold the leadership in philanthropic, religious, and social service interests. It might be his privilege to arrange lectures by leading men of the country who were filled with zeal for their callings. The man who could make possible the endowment of such a chair in a great university would be doing a great work for his country."

OREGON AND THE INITIATIVE.

A pamphlet of 260 closely printed pages is now in the hands of the voters of Oregon in which are 38 general measures, and seven local, to be voted on in November, with arguments for and against in accordance with the laws of the state. It is safe to say that many of the voters will be bewildered and will wish that so much responsibility had not been thrust upon them. On many of these propositions a large number will not vote at all, and not a few of those that are adopted will become statutory laws and constitutional amendments by the vote of a small minority of the people of Oregon. Statistics show that each year a smaller number of people have voted on the initiative measures that have been submitted in Oregon. As the number of propositions increased the interest of the voters decreased. Advocates of the initiative in Oregon and elsewhere are casting about for changes that will make the innovation more acceptable and effective. A larger number of signatures on the petitions is a wide-spread suggestion, and the idea of compulsory voting meets with considerable favor.

IN THE FRATERNAL SPIRIT.

The First Congregational Church of San Diego prints on its calendar the names of the different city and suburban churches and the names of the pastors. For the city the list is: First, Rev. W. B. Thorp; Logan Heights, Rev. S. G. Emerson; Mission Hills, Rev. John Doane; Park Villas, Rev. Isaac Cookman. The suburban list is: National City, Rev. E. S. Hill; Lemon Grove, Rev. C. N. Hand; La Mesa, Rev. C. W. Hill; La Jolla, Rev. Shelton Bissell.

We like the idea. It will bind the churches more closely and more strongly together in every good work. No one can glance at the list Sunday after Sunday without being more profoundly impressed by the thought and claims of brotherhood. All the interests of those city and suburban churches are interests in common. Anything that will make the members realize this constantly cannot fail to be productive of good. The measure of the resultant good will depend upon the extent to which they act on the suggestions and impulses ever silently, but forcibly, thus coming to them.

We often wonder whether our churches will not some day get back to the one-town-one-church plan which was once a New England custom. This would not, in our judgment, be going back. It would be going forward. It is only together that Christian people can win the world for Christ.

ONE OF THE GOOD SIGNS OF THE TIMES RELIGIOUSLY.

An interdenominational conference is called to meet in San Francisco on Tuesday and Wednesday, October 29th and 30th. A circular letter which has been sent out says:

"An intimate knowledge of the religious conditions in Northern and Central California leads us to believe that there are several communities that have more church organizations than the best interests of the Kingdom of God require. We think also that other sections are neglected and that a wise administration of our churches requires careful consideration of what other churches are doing and planning."

Accordingly the call is for a conference of field workers of various denominations to meet in the assembly hall of the Methodist Book Concern building "to discuss plans for co-operation in the field as may seem wise; and to arrive, if possible, under the leadership of the Spirit, at such conclusions as shall greatly profit the advancing Kingdom."

The call was issued and signed by: C. W. Brinstad, Superintendent of Baptist Churches; L. D. Rathbone, Superintendent Congregational Churches; M. H. Alexander, Napa District, Methodist Episcopal Church; S. D. Hutsinpiller, Oakland District, Methodist Episcopal Church; G. L. Pearson, Sacramento District, Methodist Episcopal Church; W. C. Evans, San Francisco District, Methodist Episcopal Church; O. E. Hart, Oakland Presbytery; E. K. Strong, San Francisco Presbytery.

We greet with gladness such movements as this. Truly the spirit of God is working in the hearts and lives of men at the head of the departments of work in the different denominations to bring in an era of efficiency!

A SUGGESTIVE VERSE.

The following suggestive verse found place on a recent calendar of the First Congregational Church of Oakland, and was commended by the pastor as a good motto for a "church in the shadow of the city hall":

"If after kirk ye bide a wee
There's some would like to speak to ye
If after kirk ye rise and flee,
We'll all seem cold and stiff to ye.
The one that's in the seat wi' ye
Is stranger here than you may be.
All here has got their fears and cares—
Add your soul unto our prayers,
Be you our angel unawares."

There are 500,000 children in the public schools in the Philippines, and there are no compulsory education laws. It would seem, then, that our little brethren of dark skins are ambitious to progress. This will be sad news for those who have regarded them as hopeless savages. The director of education says: "We have 4,400 schools, in charge of 750 American and 8,250 native teachers—the latter all the output of American training. Of the Americans about 200 are women, and of the 4,400 schools all are primary except 200 intermediate and thirty-eight secondary schools. In the primary schools we give four years of instruction, including in the course English, arithmetic, and geography, and one or two industries through which the pupils may later earn their livelihods. The girls are all instructed in practical housekeeping, founded on American ideas, but adapted to Filipino conditions. The intermediate schools give three years in advanced academic branches and technical instruction of a vocational character, as, for instance, for the boys in farming, woodworking (including cabinet

making and carpentry). iron working, pottery making, textile weaving, and for the girls, besides housekeeping, embroidering, and lace making. The Filipino pupil is mentally alert and ambitious. He responds very quickly to instruction, both in the academic and vocational branches. This is as true of girls as boys. The development of the girls has been quite marvelous, which is partly due to the fact that the Filipino female, girl or woman, has a far more satisfactory status than is given woman in any other Oriental country. Therefore the material we have to work with is much better than some, who do not understand this, might imagine."

COLLEGE AND UNIVERSITY NOTES.

The various libraries at Yale University now contain nearly 900,000 volumes.

Cornell University has a freshman class of 1,284. The total registration is already 6,300.

Yale University has a building devoted exclusively to a library of books on foreign missions.

The young women students at the University of Wisconsin make better grades than the young men.

The registration this year at Columbia University is close to 10,000. This includes the 3,600 who were in attendance at the summer school.

The University of California opened this year with a registration of 4,234. In summer school enrollment it stood this year next to Columbia.

The extension division of the University of Wisconsin teaches German by the home-study method and also gives instruction which will fit young men and young women to become druggists.

Six Hindu graduates of the University of Bombay are enrolled at the University of California this year. The majority of these students are candidates for higher degrees in philosophy and the humanitarian sciences.

Professor Rudolph Eucken of the University of Jena, Germany, will lecture at Harvard this year on "The Philosophy of Religion." He will give in German a series of lectures on the history of German philosophy; also a series on "Leading Ideas of the Present Time."

The alumnae of Mills Seminary and Mills College number 866. Of this number 759 were graduated from the seminary, 96 from the college and 11 from the department of home economics. Representatives are found in 30 different states and in 12 different countries.

A Cherokee girl by the name of Beulah Benton Edmonson is said to be "the most beautiful Indian woman in the world." She is a graduate of the Cherokee Seminary at Tallequah, Oklahoma, and has gone to take a post-graudate course in the great school of expression in Paris. She owns a hundred acre apple orchard in the Ozarks.

Columbia University has the largest endowment of any in the United States. It amounts to $38,192,000. Stanford has an endowment of $30,000,000. The University of Chicago one of $26,390,824. Harvard has $22,000,000; Cornell has $15,411,00; Yale has $13,839,00; Rice Institute, recently opened at Houston, Texas, has an endowment of $10,000,000. Northwestern at Evanston, Illinois, has $9,000,000.

The University of California has a large number of foreign students this year. Russia and Greece and Germany are represented; and there is an increased number from China and Japan and India. Among those from China is Fo Sun, the son of Dr. Sun Yat Sen, who was the provisional president of the Chinese republic. Alexander Angelou is a special Greek student from Macedonia. He escaped from Greece during a time of massacre by the Turks, the only member of his family who survived. In order to help shape the future of his country in the best possible manner he is getting an education in this land of liberty and modern ideas.

The new library building at Harvard, to be erected by Mrs. George A. Widener as a memorial to her son who went down with the Titanic, will have a capacity for 2,500,000 books. All the Harvard libraries now contain about 1,000,000 books and 500,000 pamphlets. Many of these are in the libraries of the law, medical and divinity departments and will remain where they are. About 650,000 books and 400,000 pamphlets will be put in the new building, work on which is to begin at once. There are in this country three libraries which contain more volumes than the Harvard College Library; these three are the Congressional Library in Washington, the New York Public Library, and the Boston Public Library. But none of these compares with the Harvard Library as a library for students and scholars.

In the domestic science department of Mills College a few days ago we came across a handsome card with these words from John Ruskin on it: "Cooking means the knowledge of Medea, and of Circe, and of Calypso, and of Helen, and of Rebekah, and of the Queen of Sheba. It means the knowledge of all herbs, and fruits, and balms, and spices; and of all that is healing and sweet in fields and groves, and savory in meats; it means carefulness, and inventiveness, and watchfulness, and willingness, and readiness of appliance; it means the economy of your great-grandmothers, and the science of modern chemists; it means much tasting, and no wasting; it means English thoroughness, and French art, and Arabian hospitality; and it means, in fine, that you are to be perfectly and always 'ladies'—'loafgivers'."

A New Haven correspondent of the New York Times says that the democratic spirit is on the increase at Yale. The aim is now to impress the thought that success or failure will not depend on some "pull," but upon real merit. "The Yale professors are congratulating themselves that the student speeches of today have changed somewhat from those of ten or fifteen years ago. At that time athletics was considered by the majority of the students to be more important than the curriculum work. The Eli pedagogues almost to a man have been doing their best to change the student point of view, and if the speeches which were given at the receptions this week are any criterion, they have in a large measure succeeded. The majority of the undergraduate leaders who made addresses emphasized the importance of freshmen getting a firm foundation in their lessons. 'Get your lessons first' was the chief advice which the upper classmen gave to their younger brethren. The undergraduate leaders also bade the new men go out and

try for some extra curriculum activity. A few years ago the attitude of each leader was that the particular organization he represented was the only one in the university really worth the serious attention of the freshmen. The professors used to smile, and compare the student's point of view with that of the typical traveling salesman. The boys have come to adopt a broader field of vision now, however. Each speaker pointed out the particular virtues inherent in the line of activity represented by him, but he did not try to persuade the freshmen that that line of work alone was worth their undivided attention."

In October, 1879, a party of eighty-two Sioux Indians was taken to Carlisle, Pennsylvania, from the reservation in Dakota to begin a method of civilizing education that has since grown to such proportions that the Indians of the United States now have facilities for practical education and vocational training in special schools maintained for them by the Federal Government. The following month forty-seven Kiowas, Cheyennes, and Pawnees were brought from the Indian Territory to take their places with the Sioux in the experiment. It is a significant fact that 700 Indian young men and women were enrolled when the thirty-third year of Carlisle's work was begun in September. The majority of them returned from an outing period on farms, in shops and households in this and neighboring states to take up again at school their duties in the schoolroom, the shops and the departments of the household arts. A number had devoted the entire summer to work at the school, assisting in getting the departments into readiness for the school year, the apprentices in the builders' trades having remodeled the school dining hall building during their avcation period and the boys on the farms having 300 acres of crops as a result of their practical labors. The valuable and convincing records of the school's former students were brought down to date during the vacation period, and the actual facts and figures attest that the vocational training given at Carlisle is making its stu-the vocational training given at Carlisle is making its students more and more the leaders in industrial, civic, religious and economic affairs in their home communities after the termination of their school life.

"THE BUILDING ERA."

W. N. Burr.

Once upon a time the First Denominational Church in A, and the First Church of the same family in B., and in C, D, E, F and G, all arose and built new edifices at about the same time. It was known in the region round about as "the building era." And the structures which these churches builded were stately and costly, some of them drawing upon the pocket-books of their constituency to the amount of one hundred thousand dollars. In some cases the money with which to build was not adequate to the demands, and these churches found themselves after a time with temples beautiful to look upon and commodious and well-equipped for the service of the "modern church," but with this strange device inscribed above the entrance way, and upon the pews, and the pulpit, and on the horns of the altars that were set up in each room in the temple beautiful—the one word DEBT. Taken all in all, the "building era" had made such demands upon the treasure-vaults of the people that those whose 'new church" was burdened with debt, and those who were able to look upon their temple with pride and say "it is free from the pressure of the unpaid bill," were alike unable to cast the usual amount of silver into the treasury of the benevolent societies. And in consequence there was perplexity written upon the foreheads of the men composing the Mission Boards. And in the office of the Home Missionary Society perplexity deepened almost into disheartenment.

Out in the field, too, where the laborers were doing work that made them well worthy of their hire—and most of them worthy of a substantial advance in "hire," for it was in the days of the high price of living before "The Remedy" of Thomas W. Lawson had closed the gambling Stock Exchange and restored Low-Cost-Living—there was unrest and foreboding; for these were workers of the sensitive type who do not feel comfortable even when their salary reaches them with some degree of promptness every month, if they know that it is "borrowed money," and that kindly men have been forced to assume the responsibilities and liabilities of the borrower that even their low wage may be paid.

One day one of these men who was putting his life into the life of a small community that promised to become a center of larger interests in days to come, found himself in a growing city in which one of the finest of the new churches had just been completed; and he was shown through the stately building, from entrance way to furnace-room. Evidently the hewers of timber, and the workers in stone, and the artificers and workmen of all sorts had skillfully carried out the careful planning of the architects; and the temple stood complete, in itself a ministry to the mind and heart of him who can read with depth of feeling the poetry of architecture.

As the worker made his way back to the humble field of service into which he was putting all there was of him of mind and heart and physical force his thought ran something like this:

"A sense of injustice is upon me, such as many workmen in mine and factory complain of in this day. I have seen the temple in which others may worship; I have been told of the uplifting services there which appeal to the finer nature of men and women, and my soul longs for it all, even as the hart panteth after the waterbrooks, for I am a man of the finer taste though I break my way through obscure pathways on the lower hills instead of mounting the heights over roads made wide by much traffic and the trampling of many men. But I am not only denied the uplift of much that my soul craves, but the temple yonder where others may feed upon that for the lack of which I starve has drawn something of my wage into its stately walls, and I must plod on in sacrifice with but meager hire, and that gathered by loan, that men in the city yonder may have that temple of beauty and splendid equipment in which to worship God and to do their work for Him.

"But what am I doing? God forgive me! I am treading close upon the narrow, self-cultured outlook, which I deplore. I am allowing myself to be blinded to the opportunity of the city church, to the peculiar demand made upon it, which makes necessary the large, finely-equipped church-building. I must keep closer to my Ruskin. May my tongue cleave to the roof of my mouth if ever again I forget his admonition: 'Shall we not look with changed

temper down the long perspective of St. Mark's Place towards the sevenfold gates and glowing domes of its temple, when we know with what solemn purpose the shafts of it were lifted above the pavement of the populous square? Men meet there from all countries of the earth, for traffic or for pleasure; but, above the crowd swaying forever to and fro in the restlessness of avarice or thirst of delight, was seen perpetually the glory of the temple, attesting to them, whether they would hear or whether they would forbear, that there was one treasure which the merchantmen might buy without a price, and one delight better than all others, in the word and the statutes of God.'

"The city church must have its costly building. It is right that it should have it. Let the multitudes that pass along the streets of the city yonder see that there are men in this feverish, superficial age who carry the sense of God in their hearts, and who long to open the eyes of others that they, too, may behold the vision beautiful. May I be kept from nursing the spirit of jealousy or of narrowness, that would obscure a clear-cut view of another's opportunity and need that is different from my own.

"But—I wonder, and I wonder! Do the people of the larger churches who are building for themselves these beautiful temples ever give serious thought to the relation of their work in the city to the humbler, perhaps, but important work in country places? Do they ever remind themselves of the fact that the building era is on with us as well as with themselves? that the building of ideals, of noble thought-habits, of Christian character is going on out in quiet country-places and by means of little country churches where the service may be crude compared with that in the great city church, but where lives are being moulded in righteousness? And do they remember that the rural work is dependent upon the obligation of the strong to lend a hand to help the weak? God keep us from looking to others for anything which we may by diligence provide for ourselves; but the days have not yet come when the Home Mission Boards may turn their treasuries into ploughshares and disband, leaving the rural church to work out its own salvation wholly by the sweat of its brow, with naught to work with but a dream-plow made out of an empty treasury.

"Lowell's verses, 'A Parable,' persist in troubling me. I don't want to be remembering them. I wish I could brush them away. I would swat them as the boys swat flies, if I could. Get thee behind me, Satan. I am not envious of my brethren who can build beautiful churches and worship in the dim religious light of them. I will not allow myself to harbor the thought that in building splendid structures for themselves they are taking from me aught that is my due. But—if among the professed followers of the Master there were more whose ears were open to His call: **'If any man will come after me, let him deny himself, and take up his cross and follow me,'** would it not be possible for the large churches in the city to have the buildings and equipment which their work demands, and for the Home Missionary Society to be receiving the funds which its work demands, that we who are working to build up Christian ideals in smaller centers might at least be receiving our meager salaries promptly, and without the feeling of shame that we are being paid with borrowed money?"

La Canada, California.

MORE ANCIENT HISTORY.

J. Rowell.

The Priests and Civil Marriages.

Sometime in the 50's the Congress of New Granada passed a law making marriage a civil contract, requiring all marriages to be solemnized by judges of the courts, and also making it lawful for priests to marry. This law roused intense indignation in the Catholic Church, and was one occasion for the attempted revolution led by General Welo, and quelled by General Mosquera. The parties to marriages could have the service of the priests, should they desire it, but this was not required by the law. The first marriage in Panama, under this law, brought me into public notice. The bride was a prominent lady, daughter o the city postmaster, and the groom was an American physician, who insisted on having my services on the occasion. The family of the bride were quite willing and the ceremony was held in her father's house, with a good number of native magnates present. These had never before heard the Bible read or an extempore prayer offered at a wedding, and were greatly interested, and professed to be much pleased. My wife presented the bride with a handsome Spanish Bible, which, as her husband told me, she read with great interest. This wedding let one into the sacred circle of the "upper stories."

Another result of the new law was less pleasant. The parish priest of Taboga had a family of five or six children. The mother of these children died, and the priest procured another "niece," (so called here) to take her place. When the new law was published, the priest declared before the magistrate his intention to marry this woman, and a notice to this effect was posted. This roused the wrath of the church. His open concubinage was well enough, but when he proposed to do an honest and honorable deed, he was made a criminal of, and at once turned out of his office, "But Gallio cared for none of those things." The civil authorities cared not what became of the priest. No other priest, so far as I know, ever took advantage of the law, or wished to do so.

Nor did the people refuse the service of the priests on marriage occasions. The civil law was obeyed, but the people who married at all added the church service. All people scorned the priests, but they feared them, too. They were supposed to be endowed with the authority of "The Church," and their displeasure was dreaded. They could withhold extreme unction, and refuse funeral services, and both upper and lower story people dreaded to die without their services.

This superstitious fear of the priests stood me in good stead on many occasions. Some of the priests, and perhaps other people, would have liked to have me put out of the way, and there were many worthless fellows quite willing to do the job, for a price, but I was a "padre" and therefore feared. So I traveled alone, hundreds of miles, here and there, and was never molested, at least with violence. On one occasion I was to cross the Isthmus, and asked a friend to get me a "good" mule. The animal he brought me was a powerful beast but as mulish as they make them. He knew the country, and did his best to shorten his journey by turning into every pasture and by-road on the way. I tired myself out using whip and spur, but lost hours of time, and did not reach my destination till long after nightfall. While pounding my mule in for-

est darkness, I became suddenly aware that I was surrounded by a number of men, how many I could not see. I had no doubt that their presence meant robbery and murder, and called out, in Spanish, sharply, "I am the Protesttant priest of Panama; help me with this mule." It was enough. They feared to attack me, and fell back, quietly, into the dark forest. This was just what I wanted. I did not want their aid but their absence. Their coming helped in one way. The mule was frightened and made me no more trouble, but went along peaceably, and in an hour I was where I wished to go.

My friends often wondered that I dared to go on these expeditions, but I was never molested in person or property, and I suppose that my safety was often due to my well known profession as "padre." The more decent of the priests respected me, and sometimes called to inspect and purchase my Spanish books. Two of them came to me and asked me to play my melodeon in their cathedral, but, not telling them my chief reasons for refusing, I said that my little instrument would hardly be heard in the great building, and that I was not familiar with their music.

I suppose that these priests were no worse than hosts of their class in Spanish America, but if the stories told of them were true, there were no viler men on the Isthmus than "the Priests of Panama."

ACCOMPLISHMENTS AND POSSIBILITIES IN THE REALM OF MEDICINE.

Roy H. Campbell.

We have adequate warrant for bringing inside the walls of a Christian Church the physician and his work. The first record presenting Jesus addressing the people in a place of worship contains also an account of healing. The teacher and the physician were both manifest to the people of Capernaum on the Sabbath day. When the Master sent out his followers on that first journey where they were to utilize what he had given them by transferring it to the needy people, he laid before them five injunctions: "And as ye go preach; heal the sick raise the dead; cleanse the lepers; cast our devils."

Four of these five commands directed that the energy and skill he had imparted to them be used for the mending of broken bodies. The Master was known as the Great Physician. The common people heard him gladly; he was a successful teacher; but they also brought him the sick. "And all the city was gathered together at the door. And he healed many that were sick with divers diseases." The people were willing to give him from their hearts the degree of M. D. as well as the degree of D.D. All this testifies to the fact that among his followers the man who heals should hold an honored place.

Twice in our life at least the doctor comes near. When we are about to come into the world and when we are to be ushered out. And between those two critical events, unless we dwell among the few fortunate ones who have never tasted pain, he is likely to render us many a service. We admire the skill and ability of the teacher, we respect the judgment and counsel of the lawyer, but we have a deeper feeling toward the doctor. When he lends a hand over the slippery places year after year for us and for those whom we love, there grows within us a genuine affection. "Whosoever would be first among you shall be the servant of all." I know of no other body of men whose very work invites them to measure up to that high standard. Day or night, and at any hour, whether it is high noon or midnight, the telephone on your wall will summon him. There is no question of who you are or in what quarter of the city you dwell, he becomes your servant and comes as fast as he may, to do you service. We look to the doctor with gratitude for what he has personally rendered us, and we confess a great debt in common to the profession he represents. Let me indicate what the physician has done during these recent years.

If I were addressing students and wished to fasten it upon their minds I would call the supreme contribution of the physician, as it touches our lives, the discovery of the three 'A.'s." It may serve us as well. First of all comes the discovery of the Anaesthetic as an agency in surgery. We need only think of what surgery was before the middle of the nineteenth century to shape up before our minds the weight of that contribution. The shrieks and groans of agony which have mounted up from those poor sufferers, strapped to an operation table, bearing upon their naked nerves the full shock of the knife, has been enough to fill the whole heavens. The hospital tents on the battlefield have been a very shambles and mercy has presented herself in such hideous guise as to be counted almost an enemy within the household.

We must look to Scotland for this great gift although an American dentist paved the way. The Royal Infirmary at Edinburgh sheltered a lad of five who suffered from necrosis of the bones of the forearm. Dr. James Young Simpson poured upon cloth some chloroform, which had been compounded under his direction by a firm of chemists, held it to the lad's nose, and when the boy awoke the surgery was done. For the first time since pain came to be a part of man's heritage had the surgeon's knife parted the living tissues and found the sufferer unafraid. It was a mere boy who first entered into the half-way land to emerge well and strong. How many have followed him and have blessed the entrance way!

"There is a lad here which hath five barley loaves and two fishes." The miracle which transpired on the hillside, aiding 5,000 people, issued out of a lad's scant possessions. There also there was a miracle aiding countless thousands and an unknown lad presented only some crumbled bones in his forearm. Verily, the Master was in both places.

The second "A" was the discovery of Antiseptics—the antiseptic principle in the practice of surgery. It began with surgery. It has been applied to the treatment of every disease. It is a common household tool in the building of health. The use of antiseptics had its birth in the understanding of the part which bacteria play in the onslaught of disease. For this background we are indebted to Pasteur. But for this application of what the great Frenchman had discovered in bacteriology we must look to England.

Lord Joseph Lister, we commemmorate his name in crude fashion in Listerine, but we honor him more fittingly by the gratitude we feel for the patience and wisdom which issued in this splendid reinforcement in the fight for health. It is a curious thing now to consider that for generations suppuration (after the treatment of a wound) was counted an asset. The tiny germs which set up the fermentation were supposed to be enlisted in the army of

advance. Lister recognized them as our worst enemy and fashioned an instrument for their death. Carbolic acid—how familiar a place it holds now in every household. Again a boy occupied the honored place in setting forth the efficiency of this new tool. The account of it reads with all the fascinating interest of a romance. A cot in Glasgow Infirmary held a boy having a compound fracture of some bone. In the treatment of the wound carbolic acid, properly diluted, was mixed with a paste which covered the entire fracture. The septic process was never set up here. It heralded a new day. How familiar the principle is to us now. The surgical instruments are boiled, antiseptic cotton is used for dressing, the rooms of the hospital all rendered clean with carbolic acid—this discovery has put arresting hands upon the triumphant march of many a contagious disease.

The third 'A" is Antitoxin. With this word we instantly associate the French name most widely known among the American people, Louis Pasteur. What marvels he has worked out—the Edison of medical science! When your child has that disease which spelled fear to the parent of yesterday, diphtheria, you can face it with some degree of confidence. Today we grapple with it hand to hand and it must confess defeat. The injection of antitoxin, attacking as it does, the disease-producing germs, has well nigh brought diphtheria to an end. This discovery used in a Berlin hospital for the first time in 1893 in reality dates back to the great French chemist. It was his vaccine treatment of rabies which brought out the principle used in all antitoxin and vaccine treatment of disease.

If a house be divided against itself that house will not be able to stand." Disease has been arrayed against disease and in that conflict man has come out the only victor. Pneumonia, typhoid, those ancient enemies of our peace, have begun to yield ground here, meningitis and blood poisoning in like manner have not their old power to hurt. When we begin to reckon up those who may have saint written before their names, Peter will be there and Francis, but perhaps with no less reason Pasteur, too, may be honored by that title.

These three discoveries have all come since we began writing eighteen hundred on our letters. They are of the past, but how near us, and they point the way to the future. The word on the lips of the doctor today is a social word. The future is to own more and more the sway of preventive medicine. The physicians are not content to battle only when disease has fastened down upon the individual; they battle disease en masse. As wise generals they are marshaling us all to fight disease ourselves in regimental form. They are enlisting the common citizen in this vast enterprise—this is the work of the future. In every street car and in every public building you see the familiar and homely sign, "Do not spit." Those words are crude, to be sure; we do not use them in polite society, but they might well be framed in gold as indicating the regime of the new day. We are striking at the source of disease under the efficient and devoted leadership of men and women of medicine. Some have claimed that Colonel Roosevelt has given us the Panama Canal; others bestow that honor on President Taft; still others that Colonel Goethal's is the brain which has brought it forth. Whosoever deserves the supreme honor of that colossal task a large share of it must be given to the men of medicine. It was the dread yellow fever which stalked, unchecked, between Colon and Panama, which drove the gallant French from their valiant task. Today the American army, with pick and shovel, have invaded the same territory unafraid. The man who made it possible was the doctor. The germ-carrying mosquito, so small yet so dangerous, was discovered by him and put to route. The bubonic plague, which had almost threatened our safety, was turned aside by two doctors in the service of the United States. We all remember how steadfastly they summoned us to the common task.

The doctor has given us our quarantine stations, checking on our borders the diseases of the Orient, our health officials insisting on proper measures of cleanliness and hygiene, our milk inspectors, our meat inspectors, our sanitary engineers. A physician, almost single-handed, has brought about the era of pure food. Dr. Wiley is a doctor of medicine.

"Your body is the temple of the Holy Spirit." The men and women of medicine have the splendid task of keeping those bodies worthy habitations of the spirit which dwells within.

Palo Alto, Cal.

PRAYER FOR THE LIVING.

J. E. Walker.

Prayer is based on the theory that it can and does make a difference in the welfare of those for whom the prayer is offered; and hence prayer becomes a great privilege and also a great responsibility.

Thus prayer for those in authority is enjoined that we may lead a tranquil and quiet life. Here in China a great revolution has taken place; but there are very many self-confident and head strong young men, many of whom mistake liberty for license, and are slow to see that a government must have authority—authority impartially exercised, and universally acknowledged. It is a critical time for the nation, for us, for our work. Blessed is this privilege of prayer; we can help together with our prayers, and this is making a difference in the course of events. But it is also a grave responsibility, and a draft on our time and strength. True it is not near so wearing as it would be to sit around and worry; but it does take time and strength.

I have many fellow workers from other lands here in China; and they, like myself, are imperfect. Many are young and have much to learn, and like myself they are liable to make blunders and failures which will bring lasting regret. With forty years of experience as a foreign missionary, I know what is before them; and, thank God, I can help them. Intelligent prayer is one of the ways in which I can give them the benefit of my ripe experience. But it does take time and strength.

I have seen young men come out here for mercantile and other pursuits; and, removed from the old home safeguards and exposed to new and all-pervasive temptations, they get to doing things that they never speak of in their home letters. For these it is a duty and a privilege to pray; and it does make a difference. Of course it makes a difference in my own mental attitude toward them; but, thank God, it does much more than this. But it takes time and strength.

There are scores of Chinese workers, personally known to me; and I have seen their number steadily increase from year to year. But I can recall case after case of promising young men who have been overcome by the corruption that surrounds, themselves drown in it instead of rescuing

others from it; and here is a privilege and responsibility that outweighs all others. Prayer for my Chinese fellow workers is a daily burden which must never be shirked.

Very anxious is the work of the Christian educator in China. Vice is always sneaking about and stealing in. A promising pupil will suddenly become an inattentive shirk. He has let the devil take a mortgage on him; and were there no power in prayer, the case would be absolutely hopeless. But we can work and pray with some hope of saving him.

I sometimes stand on a mountain top and look on the plains below dotted with numerous villages, each one swarming with humanity; and God loves and cares for eevry one of them; but they do not even know that such a Being exists. Their minds are filled with degrading and enslaving superstitions. O that they might know! O that they might know! But delivering the Gospel message to them seems like spilling water on a rock; and they appear as much out of reach as the dead in their graves. But we have commands and promises; and human life with all its diversified relations and activities steadily opens up avenues of approach. By ones and twos individuals and families and neighborhoods are reached; and gradually we are penetrating the mass. And daily we commune with our Father about the difficulties and the opportunities. This of course makes a vast difference with us; but is that all? How could we spare the time and strength for this if it meant no more really accomplished for the lost whom Christ came to save? God has made us for fellowship with Himself; and to us here in the flesh requests made and granted are a great help to this end; but the promises which God has given are not impious frauds.

Forty years ago today I embarked on the Pacific Mail S. S. Japan at San Francisco for China; and in all these years how often has a belief in the objective efficacy of prayer helped me to an overcoming faith. Perhaps a perfect man would not have needed this; but in Christianity God comes to the rescue of men tainted with sin and compassed about with infirmities. Confucius depicted the life of the "noble man." Christ calls sinners to repentance. The Confucianist makes himself the center. With him it is "my dignity, my worth, my virtue, my merit." The Christian makes Christ the center. "His righteousness, His sacrifice, His redemption, His saving power, His God our Father, His Father our Father." The difference is infinite. Yet the average literary man in China prays to Confucius. What for? I have it on the personal testimony of a converted scholar that they worship Confucius and pray to him for his help in attaining literary and civic honors and emoluments. Confucius himself said that he prayed much; and he himself testified that complete self mastery only crowned his old age. Yet there is a very large sect of Confucianists who deny the supernatural, and explain that Confucius really meant that his deeds were his prayers.

I sometimes stand by the graves of comrades of the Cross who have gone on before me. In former days we knew each other's burdens and infirmities and the daily stress under which we daily toiled. But these things which used to move me to pray for them have for them come to an end, while the living give me all the load that I can carry.

The hardest thing about death is that it cuts us off absolutely from all intercourse with the departed. There is an absolute difference between separation by ten thousand miles of sea and land and separation by death; and in every age men have tried to secure some form of communication with or the presence of the departed. But every attempt in the end breeds moral corruption. There is one charge that must be laid against every form of polytheism: they offer supernatural protection to the worshiper irrespective of his moral character. They do not deny the value of good morals, but they offer some religious substitute which will be more acceptable to the gods.

This is true of Ancestral Worship. As in Homer each demigod hero is helped by his guardian mother, so is it with ancestral guardians. Each one is blindly partial to his own posterity, but may be stimulated by richer offerings, or angered by neglect. Too often they are remembered as irascible tyrants and are feared and worshipped as such; and so it has been truly said that the Chinese are lal their life long subject to bondage through fear of the dead.

Years ago, at the request of a brother missionary whose wife like mine own had just been taken away I wrote some verses, a few of which are as follows:

But now a cold, dark wall shuts down
Between us and our precious own,
We cannot scale its awful height;
Nor pierce its adamantine stone.
O, Jesus, Master, help us now
Draw near us in the storm and night.
They also were Thy very own,
Beloved and precious in Thy sight.

My child, my child, they are not dead;
Their life was hid with me in God.
All that which knew and loved is free,
'Tis clay that crumbles 'neath the sod.
I have them here before my throne
Where I for each prepared a place,
Triumphant in eternal youth,
Bathed in the glory of my face.

Now trust my power to heal thy wounds,
Still wait and serve a little while;
Then every sundered tie renew
Where life and love forever smile.
We will not vex our souls to weep,
Their finished course has been well run.
'Tis better far to be with Christ;
Yes, Master, let Thy will be done.

Foochow, China, Sept. 2, 1912.

OMNIPRESENCE.

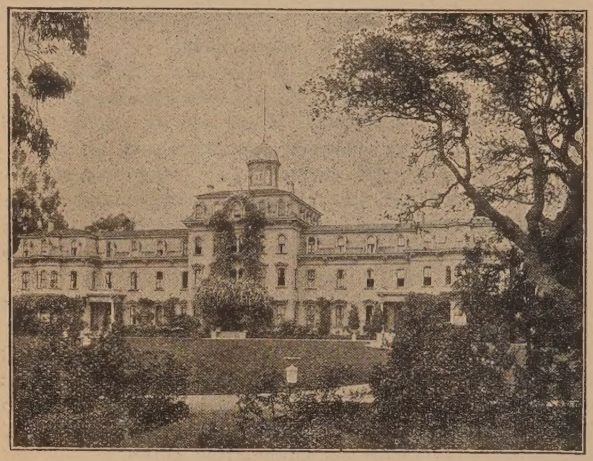
To me remains nor place nor time;
My country is in every clime;
I can be calm and free from care
On any shore, since God is there.
While place we seek or place we shun
The soul finds happiness in none;
But with a God to guide our way,
'Tis equal joy to go or stay.

—Mme. Guyon.

Look for the good and hope;
Strive till the right is won;
Smile at the clouds and wait;
Tomorrow comes the sun.

MILLS COLLEGE.

We give the readers of The Pacific this week a few views of the buildings and grounds of Mills College, which the editor brought home with him from a recent visit to that educational institution.



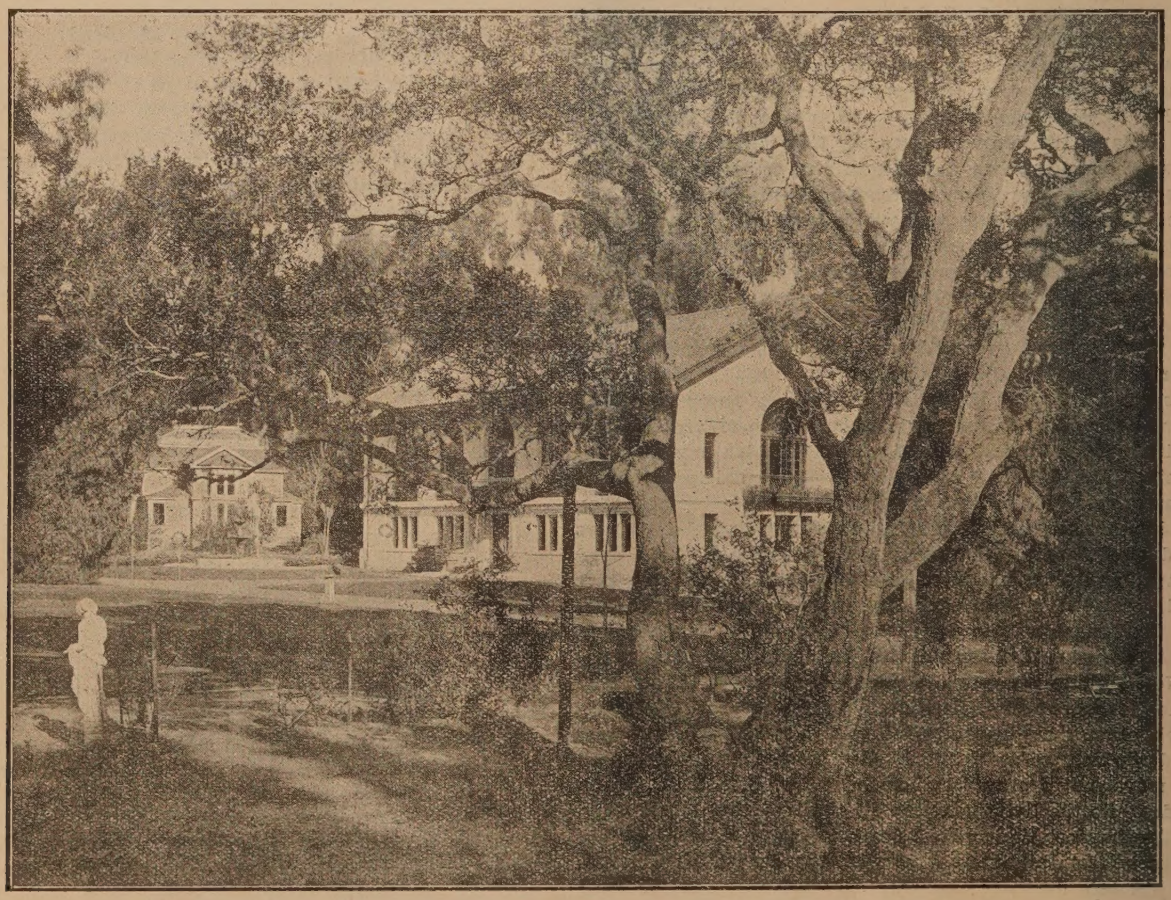
Mills Hall.

A recent article in the New York Times concerning Mt. Holyoke College and the completion of the first seventy-five years of its history, says "the number of colleges which owe their principles and origin to Mary Lyon is large." The article mentions, among what it calls some of the best known daughter colleges of Mt. Holyoke, Rockford College in Illinois, Western College at Oxford, Ohio, and Mills College in California, which it says "aims to do for the West what Mt. Holyoke does for the East."

Mrs. Mills, who has given so many years of noble, devoted service to the college, was graduated from Mt. Holyoke in 1845 under Mary Lyon. From 1845 to 1849 she was a teacher in Mt. Holyoke. Along with her husband, the Rev. Dr. Cyrus T. Mills, who was a graduate from Williams College under Dr. Mark Hopkins, she laid in California in 1865 the foundation of Mills Seminary, which, after years of service of such a kind as to write its name and influence forever in Pacific Coast history, became Mills College, an institution for the higher education of the young women of the Coast.

Since 1909, when Mrs. Mills was made president emeritus, Dr. Luella Clay Carson has been president. Dr. Carson came to Mills from the University of Oregon with which institution she had been connected from 1895, as professor of rhetoric and English and American literature, and as dean of the department of women.

Mills College is an educational institution in which Congregationalists have always had great interest. At present nine of the sixteen trustees are Congregationalists. They



Sage Art Library and Margaret Carnegie Library.

are: David P. Barrows and Professor Geo. C. Edwards of the University of California and members of First Congregational Church of Berkeley; Edward Coleman and Dr. Aked of the First Church of San Francisco; Mr. and Mrs. Frank M. Smith, Geo. T. Hawley and J. M. Chase of the First Church of Oakland; Geo. W. Scott of the First Church of Alameda. Other trustees are: the Rev. Dr. Goodspeed of the First Presbyterian Church of Oakland; Rev. Geo. Eldredge of St. John's Presbyterian Church, Berkeley; Louis Lisser and Mrs. Sophie Peart of San Francisco; Warren Olney and Harmon Bell of Oakland.

The entrance and graduation requirements at Mills are equivalent to those of Stanford and the University of California.

In the suburbs of Oakland, on a beautiful tract of 150 acres in the adjacent foothills, it has an ideal location.

Fortunate the young woman to whom it is given to enjoy the advantages of this educational institution — already enshrined in the hearts of the thousands who have studied there since it started on its career of usefulness nearly half a century ago!

Lisser Hall.

The editor of The Pacific will remember a long time with pleasure, his visit to Mills College, and pays now and ever will pay voluntary tribute to it as one of our most worthy institutions.

The Brook.

VOICES SENT UP TO GOD.

"All that we have hoped, or willed, or dreamed.
Of good shall exist,
Not in semblance but in itself,
No beauty, or good or power,
Whose voice has gone forth,
But each shall survive for the melodist.
When heaven affirms the conception of an hour,
The high that proved too high,
The heroic too hard for earth.
The passion that left the ground,
To lose itself in the sky,
Are voices sent up to God
By the poet and the bard,
Enough that he heard it once,
We shall hear it by and by."

THE CALL.

"Here's the work of God half-done,
Here's the Kingdom of his Son,
Here's the triumph just begun—
Put it through.

For you and you the task is given,
By you and you the bolt is driven,
By the very God of heaven
Put it through."

Among the Churches.

Los Angeles, Pico Heights.—The burden of the work of this parish and of its yokefellow, Hyde Park, has become so great that Rev. J. H. Cooper has been made associate pastor to Rev. J. M. Schafer. This arrangement makes it possible for Hyde Park to have two services each Sunday.

Los Angeles, West End.—The work of repairing and remodeling the church building has now been nearly completed. After repairing the plaster of the auditorium, which was in bad shape, the entire room was tinted a rich brown, instead of the forbidding gray tint of the old plaster. The windows of the auditorium, lecture room and study were then covered with the highest grade of French window covering, and other repairs were made. At the same time a large amount of work was done in the basement, a very excellent kitchen being built, and a large social hall being provided. These repairs were made at a cost of several hundred dolalrs, which was provided by the Brotherhood.

Petaluma.—The first of a series of monthly Sunday evening services of special interest to the people of other nationalities living in and around Petaluma, was held in the Congregational Church Sunday evening, Oct. 6th. The pastor, Rev. E. Belden Hart, spoke on "A Chapter from Swedish History." The response of the Swedish people to the invitation to be present was enthusiastic. The purpose of the meetings is twofold, 1st, to awaken the intelligent interest of the members of the church in the Protestant foreigners of the city, and 2nd, to show such persons that the church is vitally interested in their spiritual welfare. During the month the pastor is leading the Y. P. S. C. E. in a careful study of local home missionary problems.

Los Angeles, Park.—The annual meeting was held on the evening of Oct. 8, at the church. A very enjoyable supper was served to about seventy-five members and invited guests. While all were seated about the table the reports of the church were heard. In spite of the fact that the church has been without a settled pastor for some months (Rev. John A. Cooper, who had been with the church for about eight years, having left early in the year), the reports showed that there was money in the church treasury, and in those of the different departments, while nearly all the branches of the church's work were prosperous. After the reports short addresses were made by Supt. Larkin, Rev. T. J. Brown of the East Church, Rev. Donald V. Hartshorn of the West End Church, and Rev. Thomas Hendy, one of the former pastors of the church. Since Mr. Cooper's resignation the pulpit has been very acceptably supplied by Rev. A. W. Horn, whose geniality and ability are widely known and appreciated.

Claremont.—Rev. George Irving, associate pastor of the Pomona College Church at Claremont, has accepted the urgent invitation of the national leaders of the Student Y. M. C. A. that he become chief editor of the new magazine that is to be the organ of all the allied interests of the student work among the men and women of the United States and Canada. He will make his home probably at Asheville, N. C., going up to New York once a month to supervise the bringing out of the monthly numbers. He will remain in Claremont probably until after the holidays. In the four years that Mr. Irving has been connected with the Claremont Church and with the College Association, he has done a work of the highest value, especially among the young people, that will remain fruitful long after he has passed to other fields of service. Both he and Mrs. Irving have endeared themselves to a wide circle of friends. The relation between the two pastors has been one of ideal closeness and sympathy, and it is with deep regret that the church surrenders Mr. Irving to his work for a wider parish.

THE OCEAN VIEW WORK.

The editor of The Pacific went out to Ocean View one day last week to see what the Rev. G. A. Charnock is doing in that field.

Two years ago the Ocean View Church had a membership of 30. Now it has 60. At that time it had an average monthly income of $13.25. For some time the average has been $53.

The church building and parsonage have been enlarged and improved; and altogether such a work accomplished as to give the organization a strong hold on the community as a center for a varied work.

The first Sunday in October there were 85 in attendance at the Sunday-school.

The San Francisco Y. M. C. A. has loaned the church some gymnasium apparatus, and 75 boys and girls have been enrolled in gymnasium classes with a competent man and woman teacher meeting with them for instruction two evenings a week—one evening for the boys, and one for the girls.

There is a dramatic club in which the young people are greatly interested, and which presents some good plays occasionally. The church owns and uses a moving picture apparatus. A wireless telegraph club has the finest amateur ariel in San Francisco; and a room for the club is being arranged in the attic of the church.

One cannot look things over at Ocean View and fail to see that much has been accomplished. But after all the work is pitifully hampered, and will so continue until more money can be put into it.

We came away from Ocean View with much admiration for the pluck of Mr. Charnock and his helpful family in a difficult situation; and more than ever before with the feeling that the Congregational work in this city and in other cities ought to be carried on and supervised as a whole; in in other words, given the advantage of the spirit of brotherhood in the most practical manner and of business principles.

Mr. Charnock laid before us some plans for the near future which every wisher of good things for the Kingdom will hope he can carry out; and none who know what he has accomplished thus far would dare predict that he will not plough through to a successful end.

As we write, we seem to see the beautiful green lawn in front of the Congregational church and parsonage at Ocean View—something which makes it the one attractive spot in all that neighborhood. But we think of what a recent writer on church architecture said: "The church

must be a building of invitation. 'Come unto me,' is the Christ-message; and his churches must be inviting." The building at Ocean View is not inviting—neither without nor within. One of Mr. Charnock's plans involves making it inviting by painting it within and without. Never will money be spent in Kingdom work to better advantage.

NOTES AND PERSONALS.

The Rev. Dr. Fox, pastor of the First Congregational Church of Pasadena gave the Stanford University sermon last Sunday.

Professor Buckham of Pacific Theological Seminary is to speak to the Baptist Ministerial Union of San Francisco and vicinity, November the 4th, on "Mysticism and the Religious Need of Today."

The First Congregational Church of San Diego has on its calendar the standing announcement: "No collection is taken at the Sunday evening service. Offerings may be placed in the boxes near the exits." This also is a standing announcement: "From all members of the Church a regular subscription for its support is expected. From others it is welcomed."

The Rev. D. F. Fox of the First Congregational Church of Pasadena is giving a Sunday evening series of sermons on the following subjects: The Fact of Christ, The Mission of Christ, The Mind of Christ, The Religion of Christ, The Ruling Ideas of Christ, The Great Sermon of Christ, The Social Program of Christ, The Ultimate Test of Christ.

The Home.

A RESOLVE.

"I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbour's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining and my heart shall know no fear.

"I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.

"I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine—
I will cease to preach your duty and be more concerned with mine."

THE WILL TO POSSESS.

One of the subtlest, and, in some respects one of the most dangerous, forms of selfishness often masquerades as devotion to another. The love which professes its own willingness to give all, and on that ground demands an equal return, often seeks in reality nothing less than the utter subjugation of another's will, and may thus easily bring about its own undoing. The love which will endure no separation from the beloved object, which construes every other interest as a disloyalty, which can brook no disagreement in opinion, is weakening, not strengthening, and is not improved by being labelled devotion. Every human soul must have leave to be itself, and no love which denies that right is anything more than the passion for possession.

One of the hardest lessons that some parents have to learn is the judicious letting alone of their own children. Their desire to decide every trifing question that presents itself, even for the child who has long since graduated from the nursery, may often be a timid love, that merely seeks to guard against every possible mistake and consequent hurt. Often, however, it is the failure to recognize that the child has become an individual being, thinking his own thoughts, impelled by desires that the parent may or may not understand, beginning to live his own life, and forced by nature itself to accept his own responsibilities. If the parents have made the most of the childhood years, when the little life was given over to their guardianship, and the awakening mind was eager to follow in the directions opened to it, and the impressionable heart was sensitive to each look and tone, then oftentimes the best thing is a wise disregard of the restlessness and impatience that are only indications of development and readjustment. We often need to learn to trust our children more and to guard ourselves from showing the anxiety that we inevitably feel at each new crisis in a child's life. Let not the passion of possession blind our eyes to the inalienable rights of every individual soul,—the right to think its thoughts naturally, to look forward to its own future, and to formulate certain of its own decisions.

A boy just entering manhood often does not understand his own attitude toward himself and the world. He could not express in words even to himself the feelings that bid him stand on his own feet, and seem somehow to conflict with the old dependence on the will of others. Old habits of obedience are strong; but the time comes when something more must be added to them, and when the impulse to action must be not mainly from the outside, as heretofore, but from within. The old love for home is not weakened; but the old relations change insensibly, and must grow into something deeper and more steadfast. Now it is not always easy for parents to recognize the child's side of all this and to adjust themselves willingly to a certain change of relation,—in short, to give up the old feeling of possession for the co-operation and mutual freedom of friends.

Some parents, it is true, seem to have prepared for this time even from the birth of their children, keeping ever in mind the ideal of free, independent, earnest manhood or womanhood, trained to loving service for love's sake. These have led their children to depend always more and more upon their own sense of right, trusting them to make their own decisions whenever possible, guiding rather than commanding, influencing rather than ruling, always loving much even in times of uncertainty and mistakes; but there are also many parents who seem to know no difference be-

tween absolute lawlessness and lack of control on the one hand and the continual exercise of authority on the other, and who often confound their own wills with intrinsic principle.

It is in this passion for possession that the tragedy of a broken friendship, or an unhappy marriage often lies; and this is most pitiful, because here it comes just where love seems to be most intense and true. Still, that love which seeks to be all-sufficient for happiness and will willingly admit no other interests in life must necessarily fail. Somebody has said that friendships are not glass threads or frostwork, but the solidest things we know. If that is true, it is when they are built on a mutual trust that can allow of wider and ever wider circles of interest without fearing overthrow. If they are anything less, even then permanence in a friend's heart can never be gained by seeking to limit his freedom and dominate his thoughts.

The desire to possess, to make our own, whatever we really love, is natural enough. It is an impulse that has helped us all the way through life, and given us much of what is worth having; but there are many ways in which we lose the thing we most desire if we seek to hold it too strenuously or too exclusively for our own. Life is forever changing, and we can gain a new good only by exchanging for it something that we still hold precious and dear. The girl who goes forward to love and marriage must give up her beautiful girlhood. The mother who takes her baby into her arms takes with it the care and responsibility, never to be put aside again. Even then she cannot keep her little one, but must see it grow into a separate life, with separate sorrows, that she can neither bear nor take away. The passion for possession must gradually grow into a feeling selfless and more divine even than the dear delight of ownership. In this we may acquiesce an drejoice in the spiritual laws which will assert themselves whether we will or not, or we may rebel, and make life harder for ourselves and for others.—Christian Register.

THE MISSES AT SCHOOL.

There once was a school
  Where the mistress, Miss Rule,
Taught a number of misses that vexed her;
  Miss Chief was the lass
  At the head of the class,
And young Miss Demeanor was next her.

  Who was tail, they don't tell,
  But I heard 'twas Miss Spell—
I learned so from Miss Information,
  Who was told in the street,
  Where she happened to meet
With Miss Take and Miss Representation.

  Poor little Miss Hap
  Spilled the ink in her lap,
And Miss Fortune fell on the table;
  Miss Conduct they all
  Did a Miss Creant call,
But Miss State declared this a fable.

  Miss Lay lost her book,
  And Miss Lead undertook
To show her the place where to find it;
  But upon the wrong nail
  Miss Place hung her veil,
And Miss Deed hung the book safe behind it.

  Then all went very well,
  As I have heard tell,
Till Miss Take brought in Miss Understanding;
  Miss Conjecture then guessed
  Evil things of the rest,
And Miss Counsel advised their disbanding.

For Our Young People.

CONCERNING POLLY POUT.

A charming child was Polly Pout
  When all things worked to please her,
But oh, the way her lips went out
  When aught occured to tease her!
At times there really seemed no place
For other features in her face;
And friend and foe were put to rout
When crossness fell on Polly. Pout.

One day, when there were sundry woes
  And life was quite provoking,
And past the line of chin and nose
  Miss Polly's mouth was poking,
An ugly imp came-bearing down.
"Is this the way to Sulky Town?
Then, on my word, I'll take the trip
Upon your roomy under lip."

So, spite of Polly's angry frown,
  With antics and grimaces
His impship rode to Sulky Town
  And all the Crosspatch places.
But now that mouth's so curved and sweet
An imp would hardly find a seat,
And Polly's fame has blown for miles
On the new name of Polly Smiles!

—Nancy Byrd Turner.

A QUESTION OF ECONOMY.

It Takes a Dollar One Year to Earn Four Cents.

We suppose our boys and girls have heard the older members of the family talk about the high cost of living and attempt to give reasons for the embarrassment resulting therefrom. Now we do not wish to engage in a general discussion of the subject of high prices, but in a few words will confine ourself to the part the youth can play in bringing about better times. The trouble with most people, from the oldest to the youngest is the tendency to extravagance. It is not only what a person makes that gauges his wealth, but what he saves; and it is on this particular subject of saving we wish to speak just a word.

We remember when we were younger than our 'teens we spent very little money, and much we did dispose of was of

our own earning. In those days, penny candy was unknown, ice cream sodas had not been invented, and other devices now so broadcast were still to be invented. But now it is really a serious question as to what the effect of present-day habits of spending among our youth will be upon the financial situation of to-morrow. We believe that, speaking generally, our youth are entirely too wasteful with the money they make or that their parents allow them. We have often watched newsboys in the midst of their sales, flocking like flies about the penny ice cream man, spending about all their surplus pennies in dabs of cream or cones. There are great candy concerns that are getting rich off of penny candy sold to school-children.

Now we do not particularly object to children indulging in these sweets, though really we believe they would be better off without them, but it is this gradually forming habit of extravagance that gives us concern. Children, you should of course refrain from being "close" and developing traits of stinginess; but upon the other hand you should realize the value of money, and cultivate the habit of economy. You probably spend a nickel or a dime without one moment's thought as to what those pennies mean. The boy that disposes of twenty-five cents a week needlessly is spending the income on three hundred dollars. Think of that!

One solution to the problem of high prices and hard times is to cultivate the disposition of economy among the boys and girls of to-day! and when these young people approach young manhood and womanhood they will have been so informed upon the real value of money they will not needlessly or foolishly spend that which it was meant they should save. It would be a good thing, when the temptation arises to give a store man a nickel, to remember the text: It takes a dollar one year to earn four cents.

Northwestern Christian Advocate.

THE BOY THAT DID NOT CARE.

"James my son, you are wasting your time playing with that kitten when you ought to be studying your lesson. You will get a bad mark," said Mother Mason to her son.

"I don't care," said James as he raced into the yard.

'I don't care," said the boy, as he continued to amuse himself with the kitten.

"But you ought to care, my boy," rejoined the lady, with a sigh. "You will grow up an ignorant, good-for-nothing man if you don't make use of your opportunities."

"I don't care," said James as he raced into the yard.

"Don't care will be the ruin of that child," said the mother, to herself; "I must teach him a lesson he will not easily forget."

Guided by this, the lady made no provision for dinner. When noon arrived, her idle boy rushed into the house, as usual, shouting, "Mother, I want my dinner!"

'I don't care," said his mother, very calmly, working with her needle without looking up.

'I'm hungry, mother," said the boy.

"I don't care," she repeated.

James was puzzled. His mother had never thus treated him before. They were strange words for her to use, and her manner was so cold that he could not understand it. He was silent for a while, then spoke again. "Mother, I want something to eat."

"I don't care," was the cool reply.

"But recess will soon be over, mother, and I shall starve if I do not get some dinner," urged James.

'I don't care."

This was too much for the boy to endure. He burst into tears. His mother, seeing him subdued, laid down her work, and, calling him to her side, stroked his hair very gently, and said:

"My son, I want to make you see the folly and sin of the habit you have of saying, "I don't care.' Suppose I did not care for you, what would you do for dinner, for clothing and for education? You see, I must either care for you, or you must suffer. And if you must suffer through my lack of care for you, don't you think you will also suffer if you don't care for yourself? And don't you see that I must suffer, too, if you don't care for my wishes?"

James had never looked on his evil habit in that light before. He promised to do better, and, after having his dinner, went to school a wiser boy.—Christian Comonwealth.

CAPITAL OF CHINA'S NEW REPUBLIC.

According to Mr. Warner M. Van Norden, every one in China is discussing this question: Shall the capital remain at Peking or be removed to Nanking The Chinese have desired to rule themselves, they have fought for this cause, they have won, yet is their victory complete? The Manchu princes have abdicated, but they remain in Peking. It was expected that they all would retire to their historic Jehol, on the borders of the Mongolian Plain. Instead they still occupy their palaces in the Capital, whence they are constantly sending messages which frighten the Chinese leaders. Jehol four days Northeast of Peking, by mule-litter, contains many superb palaces, all unused at the present time. The most sumptuous of these is the refuge of emperor Hienfeng in 1860. This palace is appropriately named Pi-Shu-Shan-Chuang, or "Mountain lodge for avoiding heat." Can the liberty of the Chinese people, gained after such sacrifice of blood, be preserved and developed in the very stronghold of the Manchu Dynasty? He thinks Nanking, the ancient capital of the empire, much better. In this opinion Sun Yat Sen fully agrees.

The Balkan Situation has become acute and it is now quite evident that a tremendous struggle with the unspeakable Turk is at hand. These combined or federated Balkan States, Bulgaria, Servia, Roumania and Macedonia, have considerable military strength and courage. The Balkan situation has been intolerable for many years. The Turks are tyrannous oppressors and Europe has played fast and loose with the situation for nearly a half century. We are in favor of honorable peace but we are not in favor of perpetuating the galling and intolerable cruelty of the Turks. We pray for the Balkan States. Turkey seems to be one of the incurable sorrows of the world. If the awful surgery of war is the only way the kingdom of peace and love can be permanently established we hope the conflict will be short and sharp and conclusive for the right.

The Executive Committee of the National Reform Association is arranging for a second World's Christian Citizenship Conference to be held in Portland, Oregon, June 29th to July 6, 1913. Among the distinguished speakers who are booked to take part in the program are Governor Woodrow Wilson, Bishop William Quayle, Dr. J. A. MacDonald of Toronto, Canada, Richard Lodge of Edinburgh, Chas. Merle-d'Aubigne of Paris, and Baron Nicolie of St. Petersburg. This will be an important conference.

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THE SHADOWY KITTEN.

There's a funny little kitten that tries
to look like me,
But tho' I'm round and fluffy, he's as
flat as flat can be;
And when I try to mew to him he never
makes a sound,
And when I jump into the air he never
leaves the ground.
He has a way of growing I don't understand at all;
Sometimes he's very little, and sometimes he's very tall!
And once when in the garden, when the sun came up at dawn,
He grew so big I think he stretched half-way across the lawn!

—St. Nicholas.

A NEW RECORD.

"I've made a new record," announced the boy who had done well in the examination. "It's fine, of course. The worst of it is, though, I'll have to live up to it now."

"O, well, the new record will serve as a rock to stand on while you are reaching for others," said his friend.

Good records are indeed solid foundations for better things in the future. One success inspires and leads to others. One temptation overcome makes the next one easier to conquer. One good habit fixed calls upon other virtues to come and keep it company. So don't be afraid of the new record wherever you make it. You will not find it so hard to live up to as it was to win, for the winning opened the way for future victories.—The Comrade.

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